

25. ^RUTAKAKSHA sings enough for a horse,
 enough
 for a cow, enough for a house of IAEA's.²
26. Whan our /SW^-libations are effused,
 thou
 art abundantly able³ (to drink them),—may they
 be
 3nough for thee, the bounteous.
27. May our praises reach thee, thundere'r,
 even Varga xx,
 from afar-; may we obtain thy (wealth)
 abundantly.
28. ⁴Thou verily lovest to smite the mighty,⁵
 thou
 art a hero and firm (in battle), thy mind is to
 be
 propitiated (by praise).
29. Ijord of great wealth, thy bounty is
 possessed
 by all thy worshippers; therefore, LTOBA, be also
 my
 ally.⁹
- 30* Be not like a lazy *Brahman*^ 0 lord
 of food;
 rejoice tnyself by drinking the effused
Soma mixed
 with milk.⁷

¹ Sama Veda, 1. 52. 1. 3. 4, with *g&yo&a srutafcafeha* for
gdyati
srutakakshah.

² It is not clear whether these gifts are past or future
 ones,—
 Say ana allows "both interpretations. He explains *Indrasya*
dMmne
 as "for a house given by Indra." Benfey takes it as
 Indra's
 heaven.

³ Sayana takes *lhushasi* as for *lhavasi*, or *as-=prdpaya*,
 "bring
 ns abundant wealth." The St. Petersburg Diet, derives it
 from
Wiitsk " sich ernstlich bemiihen um."

* Sama Yeda, I. 3. 1. 4. 10; II. 2. 1. 18. 1.

* Benfey takes *vfrayu* as "helden-liebend."

⁸ Sama Yeda, II. 2. 1. 18. 2.

⁷ Sama Veda, II. 2. 1. 18. 3. *Brahman* is explained

here by
Sayana as a Brahmana, but cf. Hang's Ait. Brahm.
pref. p. 20,
and his transl. p. 376.